

~~P. 7. 11. 22~~
A Brief and Devout
M E T H O D
Or Manner of Hearing
M A S S E.

W H E R E I N.

Are propounded, Pious
Considerations on the most
parts of the Masse: much conducing
to the understanding
thereof, and to raise affections
correspondent
to its Mysteries.

*Love and serve the Lord thy God,
with all thy heart, and with all
thy soul. Deut. 10.*

Printed, in the Year, 1669.

A Brief and Devout

METHOD

Or Manner of Hearing

MASS.

WILLIAM BARNES.

Are pronounced, Faint

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There will be no more of this

with all the heart, and with all

the soul, and with all

Printed, in the Year 1803.



A Brief
METHOD,

To hear
Mass
DEVOUTLY.

P R E F A C E.

THE action of hearing
Mass, may be consider-
ed three waies. 1. As
humane, as being done
by man, who essentially is rati-
onal,

onal, and endued with free will. 2. as Moral, inasmuch as it proceeds from the will, with full advertance, consideration and judgement. 3. As Meritorious, in as much as it proceeds from Grace.

We must suppose that all Christians do come voluntarily, and freely of their own accord, not for any humane respect or out of custome, or simply because others do it, or barely out of fear of giving scandal or offence to others. Our Holy Mother the Church requires, that it be done in a Christian manner, with deliberation, discretion and judgement, to make it a compleat moral act, whereto according to the Moralists eight Circumstances do concurr, specified by so many Particles, *WHO*, *WHAT*, to *WHOM*, by *WHAT*, *WHY*, *HOW*, *WHERE*, *WHEN*.

who,

who, Noteth the person acting ; *what* , The Subject or Matter acted ; *To whom* , The motive of the action ; *By what* , the means used in the acting ; *why* , Wherefore it is acted ; *How* , The manner of doing the action ; *where* , the place where it is done ; And *when* , The time.

According to these circumstances, we may first consider, who it is that offereth : For, although the Priest is here as Gods Minister, using Christs words, by his Command and Ordinance ; yet Christ himself is the principal actor, and invisible worker, to whom all things obey, and are subject to his Omnipotent Power : Wherefore regard not the Priest, as man, or as a sinner, but as one sent by the Church, to moderate our cause before the Divine Majesty, or rather, as bearing Christs person,
for

for what he doth here, is not within the Sphere or Compass of any created power : Christ the true Priest according to the Order of *Melchisedech*, by the Ministry of the Priest his substitute, doth worke here in a Spiritual and powerful manner, futable to his Omnipotency.

Secondly, we may consider, what the Mass is, for it is a sacrifice exceeding, and virtually containing all other Holy Sacrifices ; it is an oblation of the Body and Blood of Christ Jesus, carrying with it the representation of his sacred Passion, and application of it to our Souls, nothing can be imagined greater, nothing more holy, than what is here offered, nothing more conducing to our souls good.

Thirdly, we may consider, that as Christ did offer himself in his Passion to his Father, so in
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this Holy Sacrifice by the Ministry of the Priest, he dayly offers himself for us sinners, and for our soules good, to God the Father; and whatsoever is done by the Priest, hath reference to this oblation, and is directed to Gods Honour, for sacrifices are onely made to God.

Fourthly, we may consider, that the Priest doth nothing here by natural or humane industry, or invention, but by the Grace and Vertue of the Holy Ghost, which he hath received in his Ordination, wherein he was consecrated to the service of the Altar, and deputed by the Church to the performance of this sacred action.

Fifthly, we may consider, that the only motive for the institution of this holy sacrifice, was our soules good, unto remission of our sins, increase of Grace, and to

give us a Pledge of Eternal Glory; and to the end, that the Priests might offer this life-giving Sacrifice for the whole world, and make application of Christs sacred Passion to the living, and dead; and in particular to all, who are devoutly present at Mass, for justly they cannot be excluded, nay many times the sacrifice, by reason of some spiritual indisposition in the Priests, may be unfruitful to them, and beneficial to the people present.

Sixtly, we may consider, that this action, ought to be done with all reverence and devotion possible, not onely by acts of Faith, Hope, Charity, and other interior motions, but also by the exterior expressions thereof, in conformity to what is, or ought to be in the heart; so that the whole man may attend thereto, let

let Eyes and Ears, Lips and Mouth, Hands and Knees, Breast and Heart be applyed to the Mysteries, according to the pious custome of Christians, following the Prescript and Rule of the Church.

Seventhly, we may consider, where we are: in no less place then the house of God, Tabernacle and Temple of our Lord; which God himself is pleased to inhabit, so that it may be well called the place of Angels, heaven it self, where Christ Jesus is in a wonderful manner present with his Angels; may we not well say, indeed our Lord is in this place, and I wist not, according to my senses and humane reason I do not feel, but my faith teaches me, that Christ, God and man is here present, and therefore I have great reason to cry out, *O how terrible is this*
A 5 *place!*

place : with what reverence, fear, humility is this place to be honored, here nothing is to be done but what may become so holy a place, especially in the presence of God and his Angels, and where Christ comes to poure forth the infinite treasures of his love unto us.

Eightly, we may consider, that this time ought to be consecrated to Gods service; and therefore laying aside all other thoughts, we must wholly apply our minds thereto : when therefore any other things or businesses come to our minds, we may well answer : now is the time that I am to spend in attending to this great sacrifice, and I must imploy it soly therein ; at other times I shall attend to what my state requires : We spend the 24 houres for the most part in pampering our bodies, or serving the world,

world, shall we not give one half hour to serve our God who hath no need of us, but expecteth and justly exacts from us some Homage and Duty; and for this end hath given this sacrifice unto us as an assured means to work our salvation.

In brief, Christ Jesus by the Priest doth offer this sacrifice, which is an oblation of his sacred body and pretious blood, to God the Father, by the merits of his holy passion, for our souls good, in the most loving manner imaginable, on the Altar dedicated for his holy house, and invites us at this time to come to sup with him, and be made partakers of his infinite treasures.

We ought to be present with fear and trembling, before so great a Majesty, and gratefully acknowledge the inestimable gifts which he hath imparted un-

to us, that we might joyne with him in this oblation to his Father, by the assistance of his grace and merit, for the releif of our necessities either spiritual or corporal : In this place we may confidently present our Petitions & desires, no time more fitting, when he gives himself unto us, & with himself, all things which are infinitely inferiour; let us not defer the time, but now, even now, open our hearts to receive the benediction of the Almighty.

If we come prepared or associated with these considerations and circumstances, our action of being present at Mass, will be questionless very meritorious, acceptable and pleasing to God, and profitable to our souls; not of any merit or worth in us, or in our actions of themselves, but from the merit of Christ, and by the acceptance of God, who is
plea-

pleased to promise a reward to all those, who according to their ability and Talents do their endeavour.

Our Soules being thus previously in a general manner disposed, may piously imitate, follow, and joyne with the Priest in the whole course of the Mass; not out of necessity or obligation, but of congruency and conformity to the act of being present at Mass, which is offered for us; and if we will our selves, we may make the Priests action ours, and our selves equally susceptible of the same spiritual effects, and grace annexed to this holy sacrifice: which we may offer to God for all our necessities, both spiritual and temporal; this is the true spiritual and proficuous way of hearing Mass, it sufficeth not to be present corporally only, and not in spirit: I condemne,
nor

not, much less approve the custom, that some have, to spend the time of the Mass, which is a publick prayer; in private and particular Prayers, no way conformable to the intention of the Church: I highly commend the endeavours of some, in composing certain Prayers proper for the application of our minds to the mysteries of the Mass, which much conduce to the encrease of Devotion, and are proper for the fervent attention requisite in this publick action, very suitable to the Churches intention.

Nevertheless I hope none will take exception, that in a shorter way I attempt to give a method conducing to the enlightning our understanding, in the knowledge of the mysteries, to the enflaming of our will with suitable affections and to the application of our senses to each particular mystery.

If

If any one desire to be more satisfied in each particular part, Rite or Ceremony of the Mass, he may see them amply, and at full declared in a book which is now coming forth of that Subject, much approved and commended by Noble and Learned persons : And if any one of Gods servants shall find spiritual profit in these my labours, I humbly desire to have a place or participation in their Prayers, as I dayly pray that they may be profitable to their souls : I have thought good to divide this method into 5 parts, the first is, a preparation to this divine sacrifice : the second is, the oblation of the same : the third is, the holy action or Canon : the fourth is the disposition to Communion, and the fift, of the Post-Communion, which will make five Chapters divided into Paragraphs.

Chap-



CHAP. I.

Of the Preparation.

IN this Preparative part, in order to the decent hearing of Mass, we may joyn our Devotion with the Priest in 12. things, 1. In beholding him going to the Altar. 2. In his profession which he maketh in the beginning of the Mass. 3. In his Confession. 4. In the Introit. 5. At the Kirie Eleison. 6. At Gloria in Excelsis. 7. In the Collects or Prayers. 8. In the Epistle. 9. In the Gradual. 10. In the Tract. 11. At the Gospel. And lastly, in the Creed.

I.

Of the Priests going to the Altar.

IN seeing the Priest going to the Altar, we may contemplate Christ going to the Altar of the Cross, for he is vested with the Badges and Marks of Christs passion, before he went to the Cross: his Amice, which he weareth doth represent the Vail, which was put on our Saviours face; his Albe, the white Garment, which *Herod* put on him; his Girdle, the bonds wherewith Christ was bound by the Souldiers in the taking; The Manuple, the Cords which *Pilate* put on him, when he lead him forth to shew him to the people; his Stole, the Ropes wherewith he was tied to the Pillar and scourged; his Chasule, the Purple robe where-

wherein he was cloathed before Pilate, in which ordinarily there is a Cross to represent Christ carrying his Cross; in all which we may consider the severall torments and sufferances which Christ suffered at that time, and behold the Priest as now bearing the person of Christ, and as such bow down our heads, or bend our knees, as he passeth by to the Altar.

II.

How the Priest begins the Mass.

THe Priest begins the Mass with a clear voice, saying, *In nomine Patris, & Filii, & Spiritus Sancti, Amen.* Signeing himself with the signe of the Cross, and then declares that he is now to go into the Altar of God; wherein we may note that
out

out of humilty he withdraws from the Altar, and standing aloof off he makes profession of his faith in the holy Trinity, Incarnation and Passion of Christ, humbly acknowledging that what he does here in this sacrifice is done by a lively faith, in the name, vertue, & power of the Holy Trinity, and accordingly, *we may say the same, as also signe ourselves with the signe of the Crosse, renewing or addressing our intentions of hearing Masse to the honour of the blessed Trinity, whilst the Priest saies the Psalm, Iudica me Deus as a preuius disposition to the confession he is to make.*

III.

Of the Confession.

THe Priest then makes an humble confession of his sins to
God,

God, before all the whole Court of Heaven, and before the whole Church, specially before all there present, humbly praying them all to Pray for him; and with deep sorrow cries *Peccavi: in thought word and deed, through my fault, my fault, my most grievous fault, striking his breast three times, and we may do the same, by saying the Confiteor, either in Latine or English; but let it be done from the bottome of our heart with true sorrow, proceeding from the detestation of sin, and pure love of God: This much importeth to the devout hearing of Mass, for as David saith, God will not despise a contrite and humbled heart.*

IV.

Of the Priests return to the Altar.

THe Priest with confidence of the remission of his sins, returns to the Altar, and after having kissed it, goes to the Epistles side, and there begins the Introit, that is the entry of the Mass: *Let us in spirit accompany him with a firm hope of the remission of our sins; prepare our hearts and minds to follow him in the whole course of the Mass* saying with David, *My heart is ready O God, my heart is ready; I will sing thy praises, I will persevere to the end, Lord give me the Grace to do it, to thy Honour and Glory, and for my souls good.*

V.

V.

Of the Kirie Eleison.

VHen he (coming to the middle of the Altar) saies, *Kirie Eleison* three times and in like manner *Christe Eleison*, which represents the continual mourning of the Holy Patriarkes, and Fathers, for the coming of the Messias; we may devoutly say the same, Lord have mercy, Christ have mercy upon us, making it our Petition that God would have mercy on us, and in his mercy vouchsafe to come to our soules; the repetition is made for more expression of our desire, as we cannot say it too often, but the Church hath regulated it to three, in the Honour of the Blessed Trinity, and tripled the same in imitation of the ni-

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(23.)

quires of Angels, who continually sing, Holy, Holy, Holy, whilst we sinners cry, Lord have mercy upon us, Christ have mercy upon us.

VI.

Of the Gloria in Excelsis.

IN solemn times, the Priest takes the song which the Angels sung at the Birth of our Saviour, saying *Gloria in excelsis Deo Glorie, in the highest to God, and Peace to men of good will.* which the Church delates to Gods praise and glory, when we may devoutly imagine our selves present with the Shepherds, to whom this Canticle was first revealed, and in spirit with joy, let us accompany them, to see the infant laid in a Manger, and returning to our selves, glorifie and praise God.

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Where we may note, that this *Gloria in excelsis*, in penitential times, is omitted, when the Priest immediately after the *Kirie*, goes to the Collect or Prayers, of which in the next Paragraph.

VII.

Of the Collect.

THe Priest after this, turnes to the People, and salutes them with a *Dominus Vobiscum*, our Lord be with you, and it is our parts to resalute him with *Et cum spiritu tuo*, and with thy spirit, as he doth pray that our Lord may be with us, intimating that now in the person of the Church, and particularly of all their present, he is to offer up to God their Vowes and Prayers according to the Office of the day, and we in like manner return our wishes and desires that our Lord

may

may be with his spirit, and intentions, joyning with him in his invitation; when he saies, Oremus, Let us pray, that all present should joyn with him, whence the Prayer then used is called, a Collect, or Collection of all their prayers: for the Priest doth not only pray for himself, but for all the people; with all reason therefore, we ought to joyn in spirit with him, by applying our intentions and desires, and in union of his Prayer, make our prayer for our necessities and wants; with confidence beleiving, that so our Prayers will sooner be heard, as well in regard that they are in publick, and with the Assembly, where God is alwaies present, to hear us; as also for that it is done in order and by vertue of that Sovereign Sacrifice.

VIII

Of the Epistle.

THen follows the Epistle, which is for the most part taken out of the Evangelical Epistles, written by the Apostles, or Gods Prophetical Epistles, written by the Prophets. Those who can read may finde them in the Rhemish Testament, and so read it along with the Priest, it might be done better if we did read it before hand, and taking the principal parts thereof, meditate thereon, for as St. Anastace affirms, *The Epistle is to us a Declaration of Gods will, for to regulate our lives thereby.*

And in it we may consider the goodness of God, who sent the Prophets, to denounce Christ coming unto us, and St. John Baptist to prepare the

the way of our Lord, and his Apostles and Disciples, for our conversion to the Evangelical Doctrine, and with heart and mind, give thanks for our vocation to the light of Faith, that we may worthily say, at the end of the Epistle, Deo gratias, Thanks be to God; in expressing our gratitude, for so great a benefit.

IX.

Of what the Priest saith between the Epistle and Gospel.

Here we may principally consider three things. First the gradual, which may represent unto us the gradual execution, of what vertues, or pious motions we have received in the Epistle: and so make good purposes to proceed by degrees in the practise of virtue and piety. The second is the Alleluja, which is an Hebrew
B 2 word,

word, carrying with it a greater and more profound signification, than what can be expressed in any other Language; and may serve as an interjection, manifesting excessive or vehement joy, some will have it to signify praise our Lord with joy; *we may devoutly say it with the Priest, as an expression of the joy our souls feel, for the great good we have received, by being Members of the Catholick Church*: Now in the Paschal time the Gradual is omitted, and the *Alleluja* is multiplied to represent the joy which we have for the Resurrection, and for the same reason, is often reiterated in several places of the Masse. The third thing to be here considered is the Tract, which in Lent and other Penitential times, when *Alleluja* is not used, the Priest reads some verses of the Psalms proper for the time, to represent unto us

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The effects of St. John Baptists Preaching, which was of Pennance, when we ought (in conformity to the Churches intention) to bewail and lament our sins, and with sighs and groans, present our selves before the Face of our God, to ask pardon and mercy.

X.

Of the Gospel.

AFTER this followes the Gospel, or good tidings, from Christ himself, delivered unto us by the Evangelists: Whereto we ought to attend, with all Devotion possible, as if Christ himself did speak to us, using the same diligence before mentioned, in what is said of the Epistle; at least we may consider, that the Priest before he begins the Gospel, salutes the people with a *Dominus vobiscum*, to incite them to be attendant to the Evangelical Doctrine, and

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they

they to shew their docile disposition & correspond to the Priests intention, Answer, *And with thy spirit*, as if they should say, *we are ready to hear, and receive Christs Law*, in token whereof, they stand up as ready to put it in execution. And hearing the Priest declaring from what Evangelist the Gospel is taken, they with all humility cry out, *Gloria tibi Domine, Glory to thee O Lord*, and with bended knee they signe their Foreheads, Mouth and Breast, with the signe of the Crosse, to shew that they are not ashamed to bear the Badge of Christ Jesus, before the whole world; and that they are ready to confess his Law; and in heart do beleive whatsoever he hath revealed. Or they signe their foreheads, in testimony that they are ready to hear Christs holy words; and they signe their mouths

mouths, as submitting their humane reason and understanding to God revealing, and they signe their breast, as in heart beleiving all that is contained therein.

Where we may note, that the Missal or Masse book which was on the right side of the Altar, (where, what went before, was read as to the Jews, to whom Christ first came) is now removed to the left side of the Altar, intimating that the Jews for their obstinacy were deserted by the Apostles, who went to convert the Gentiles, signified by the left side of the Altar: For to them the Gospel was to be preached, wherein we may consider *our vocation to the light of Faith, for which we ought to give all hearty thanks*, and when we hear the name of *Iesus*, who was the Author of our Salvation, *with bended knee or inclined head, we adore that*

sacred name ; and the Gospel being ended, we are to say *devoutly*,
Laus tibi Christe, Praise be to thee
O Christ, all laud and praise to thee, who hast thus wonderfully revealed thy word and will unto us.

XI.

Of the Creed.

THe Church is wont on all Sundaies, and principal Feasts, to make a Profession of our faith, by that which we call the Creed, in correspondence to what was declared in the Gospel, or as a fitting disposition to the rest of the Masse, which requires true faith in the hearers, all Hereticks and Infidels being excluded. In Baptisme, our God-fathers and God-mothers do make this profession for us. *In this*

this holy Sacrament of the Eucharist, the Priest doth publickly make it in all our names, and we should do well privately to do the same.

Where we may note, that the Church useth the Constantinopolitan Creed, in opposition to two notorious Hereticks, *Arius*, and *Nestorius*, and to distinguish true Catholicks from the Grecians, and all other Hereticks, making a detestation of their Heresies: yet so, that in substance it containeth nothing but what was implicitly included in the Apostolical Creed, and therefore those who cannot say, or understand the Constantinopolitan Creed, may do well to concur with the Priest in this publick Profession, and privately say the common Creed, in detestation of all Heresies and Schismes.

There resteth two circumstances to be here considered. The

first is , that supposing we are standing .(which is most suitable for this place, to shew our promptitude and readines effectually , to do in deeds what we profess in words) when the Priest doth kneel down at, *Et homo factus est,* and he was made man, we also kneel down , thereby acknowledging the great mercy and goodness of God, who vouchsafed for our redemption to become man , or if they be kneeling as many piously do , *let them make an humble obersance by bowing the body* , in acknowledgment of so great and inestimable a benefit , which surpasseth all that God has done unto mankind. Secondly, when the Priest at the end of the Creed, doth signe himself with the signe of the Cross , we may also do the same on our selves , thereby professing and declaring , that for the defence of this Faith , we are ready to

expose our lives and fortunes, even to the Cross or Gibbet, which may be most profitably practised in all places and times of Persecution.



CHAP. II.

Of the Oblation, and what followes before the Canon.

IN this part of the Masse eight things principally are to be pondered. 1. The Offertory or Oblation which the Priest here makes of Bread and Wine. 2. The mixture of water with the wine. 3. The Ablution or washing of the Priests fingers. 4. The turning of the Priest to the people, saying, *Orate Fratres.* 5. The secret prayers, which he saies to himself.

self. 6. What goes before the Preface. 7. The Preface. 8. The end thereof.

I.

Of the Oblation.

THe Oblation is one of the chiefests part of the Masse, which being a Sacrifice doth necessarily suppose it, for there is no sacrifice without Oblation. Now although the Priest is the sole Minister of this Oblation, yet he requires our concurrence thereto, and therefore according to his wonted manner, he turneth unto us, saying *Dominus vobiscum*, to put us in mind that he is now to begin the sacrifice of the Mass, and thereby requires our devout attention. In correspondence thereto, we with the Clerk answer, *Et cum spiritu tuo*, Our hopes
and

and desires are, that our Lord may be with thy spirit and intention, and in as much as God will give us grace, we will concurr with thee, in this thy Oblation.

The Priest then supposing this disposition of our will, turning reverently to the Crucifix, saies, *Oremus, Let us Pray*, my desire is, that we all joyn together in this act of Oblation by fervent prayer, which he particularly commends unto us, that whilst he is doing his function in offering the Host and Chalice, we would assist him with our prayers.

When we may piously contemplate our Saviours praying in the Garden, and offering to God the father, himself, and all he was to suffer in his passion for our Redemption, and in union to that his Oblation, we may humbly present our Intentions, vovues, desires, or necessities, or devoutly make oblation of our soules
and

and bodies as a Sacrifice to God.

II.

Of the mixture of the water in the Chalice.

VHen we see the Priest mingle water with the wine, which doth signifie the conjunction of the People to Christ, we may consider one of the principallest effects of the Eucharist, in which Christ comes to us, that we might come to him; he comes to us in the wine of joy and consolation: and we come to him, in the water of Contrition and Compunction, he comes to us in the wine of his love and mercy, let us come to him in the water of humility.

Here also we may ponder our happinels, that in being present at Masse, we are offered up in vertue of this mystical sacrifice

to God the Father , in union of Christs holy body and pretious blood ; by the Ministry of the Priest, Christ offers himself dayly for us, and for our greater assurance , hath ordained , that we should also dayly be offered with him , to the end, that we might be more efficaciously partakers of this holy sacrifice.

III.

Of the Ablution.

WHen we see the Priest washing his fingers , at the end of the Altar , which signifies the purity of those who come to this holy sacrifice , we may humbly begge, that our souls may be purified thereby from our dayly imperfections , and that with purity of mind we may perform what we have begun, and that as the Priest doth wash

wash his fingers with visible water, so we may wash our souls with the interiour water of compunction.

IV.

Of Orate Fratres.

THe Priest having made his humble supplication, that his Oblation may be acceptable to God, turneth about to the people and saies *Orate Fratres*, his intention as in words he expresses is, that all there present would pray, that his and their sacrifice may be acceptable before God, the Omnipotent Father, as if he should say, the Oblation I have now made, and am to make in this sacrifice, is yours, aswel as mine, and therefore it concerns you as much as me, to pray that it be acceptable to God; wherefore

fore dear brethren joyn your hearts in Devotion and Prayer to mine, and as I am now going to pray, so do you also.

The Clerk, or he that serveth at Masse, in the name of all present, answers, *Our Lord receive the sacrifice from thy hands, unto the praise and glory of his name, to our profit, and that of all his holy Church.* Wherein are expressed three ends of such prayer. First, that it may be to Gods Honour and Glory, whereto all true sacrifices do principally tend. Secondly, that it may be to our own profit, which virtually includes what we intend to pray for in this present sacrifice; and lastly, that it may be for the profit and benefit of the whole Catholick Church, particularly for its preservation from Heresy and Schisme.

We may do well to learn this short prayer

prayer, and say it with devotion, framing our intentions accordingly, since it contains the chiefest things which we ought to aim at, in hearing Masse.

V.

Of the Priests prayer in private.

AS in the *Orate Fratres* we may contemplate on the admonition which our Saviour did give to his Disciples, when he went to pray in the Garden, bidding them to pray, so we ought to receive the Priests exhortation, as made in the person of Christ, and so to apply our minds to prayer, as if Christ himself had done it.

And in seeing the Priest making his prayers in secret, we may consider our Saviour, who withdrawing himself from his Disciples, did pray to his Father in excessive fervour

fervour and imagining our selves
as there present, *in union of his*
sacred prayer devoutly make our
Prayers, to the end that when the
Priest concludes his Prayer,
with *per omnia secula seculorum*,
we may truly say, Amen; as
testifying that whilst he hath
been in his prayers, according to
the order of the Church, so we al-
so have made ours particularly for
the ends above mentioned.

VI.

Of what goes before the Preface.

BEing to begin the Preface,
which is preambulatory to
the Canon, he salutes the people
with the wonted *Dominus vobis-*
cum, and we answer accordingly,
when supposing our diligent at-
tention, the Priest lifting up his
hands, cryeth out *Sursum corda*,
et

let us lift up our hearts to God. A-
way with all earthly thoughts ,
all worldly businesſes , it is time
now to raiſe our ſouls, and make
them attentive to Celeſtial con-
templation. Whereto the Clerk
in the name of all preſent an-
*ſwers, *Habemus ad Dominum, we**
have our hearts raiſed up to our
Lord. It is requiſite that they
ſhould be raiſed during the
whole time of the Maſſe , but
here more particularly, when we
are to aſſociate our ſelves to the An-
gels. God grant that we truly
and in heart do as we ſay. How-
ever the Prieſt ſuppoſeth this in
*us, and therefore cryeth out *Gra-**
tias agamus Domino Deo noſtro. Let
us give thanks to our Lord God, who
hath bequeathed this ſacrifice to
his Church , let us praiſe and
bleſs his Holy Name , and the
*Clerke answers *Dignum & juſtum**
eſt. It is meet and juſt , we might
well

well say, what can we give to God worthy for all his benefits? let us at least give him our hearts entirely.

VII.

Of the Preface.

IN the Preface, the Priest proceeds in animating us to give thanks and praise to God, and uses many reasons or motives thereto: telling us that it is *Meet*, we should do so, according to all natural law; and *Iust*, according to all Justice, for the innumerable benefits we have received: *Right*, according to all equity, for all we have is his, and lastly, *Salutaire*, or wholesome, for nothing that we can do, can be more beneficial to our souls, and we cannot do it better than in this sacrifice of the Masse.

2. He inferrs, that we ought to do it in all times and places. So the Church here on earth doth

doth offer this supream sacrifice of praise and thanksgiving to God in all times, for there is no time of the day or night, but in some place of the earth this sacrifice is offered; whence we may justly say that it is a dayly and continual sacrifice, begun by Christ, and continuing to these our times, and so will continue to the end of the world; *we may well be ashamed if we do it not at this time, at this present, for otherwise we should be guilty of the greatest ingratitude imaginable.*

3. The Priest tells us, that although we may pretend our inability, and unworthiness, our imbecility, or weakness; yet we may do it, not by our selves, or by any merit of ours, but *by Iesus Christ our Lord*, who hath left this sacrifice for that end; and therefore what we cannot do by our selves, we may do by him.

Verily

Verily *we are too blame*, if we do not lay hold on this occasion, to present our prayers, prayſes and thankſ-giving by him to God the Father.

4. The Church doth invite us thereto, by the example of the Angelical Spirits, who by Chriſt do continually praise, adore, with fear and trembling, before the Divine Majeſty, celebrating with mutual joy and exaltation his praise and glory; *And ſhall not we do the ſame, when the ſame God is before us on the Altar.*

We deceive the Prieſt, or rather our ſelves, if we be wanting in this duty; for he prayes with all humble ſubmiſſion that his and our voices, or vows may be admitted joyntly with the Angels, that all creatures with true unity of affection may praise our God.

VIII.

Of the end of the Preface

TO conclude this Preface, the Church useth two Hymnes, the first is, that of the Angels, revealed to the Evangelical Prophet *Isay*: *Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of thy glory.* The second is, that which by Divine Inspiration the Children of Jerusalem did denounce: *Hosanna in the highest, blessed is he who cometh in the name of our Lord Hosanna in the Highest.*

In the first, at least in desire we spiritually accompany the Angels in their continual office, as expressing our ardent desire to be associated to them in Heaven, whence we knock our breasts at each
sanctus

sanctus least the heart should otherwise be averted, and carryed away with cogitations of other things, or to acknowledge our great unworthiness of such consociation, or to manifest our desire to arrive to that happiness, that we may sing the same song with them in Heaven.

In the second, we may consider, *The Angels here present with us*, as associating us, in the Canticle which is proper to our state, and agreeable to the mystery of the coming of our Saviour to us in the Eucharist: In the first we joyn with the Angels, in the second, the Angels joyn with us, let us then joyfully sing, *Hosanna in the highest.*



CHAP. III.

Of the sacred Action or Canon.

IN this Chapter we may consider, First, the silent or secret manner of Prayer; 2. The Crosses before the Elevation; 3. The first Memento; 4. The Commemoration of the Saints; 5. The laying of the Priests hands over the Host and Chalice; 6. The Consecration; 7. The Elevation; 8. The Crosses after the Elevation; 8. The second Memento; 10. Nobis quoque peccatoribu; and lastly, the second Elevation.

I.

Of the Secret.

THe Priest having thus raised and elevated his mind, with invitation of all present to the same, now leaves them in a pious contemplation of the Sanctity, Goodness, and Glory of God, and as associated with the Angels, proceeds to the chiefest action of the Masse, to wit, the Consecration, which being the highest Ministry of his Priesthood, belonging only to his function, he doth all in silence; or rather in secret to himself, as having now only to treat with God, to the performance of this mysterious action.

When we may *do well to call to mind*, how our Saviour was condemned and brought to the

Cross as an innocent and silent Lamb , to be Crucified for our sakes : whilst the whole world did stand beholding him in his sufferance : the most that any one did, as our Blessed Lady and the other Maries and pious women , was to stand a farr off, looking on , then the beloved Disciple St. *Iohn* did but stand by ; no words , no exclamations, but tears and sighs of compassion. Where the Priest representing Christ , *we all remain as lookers on , devoutly attending to the Priests actions, and contemplating the misteries which represent Christs Passion.*

II.

Of the Crosses.

VWhen therefore we see the Priest making the

the signes of the Crosse on the species, *we may piously contemplate the several passages* which Christ suffered in being traiterously betrayed, barbarously seised on by the rude Souldiers, buffeted and abused by the High Priests servants, whurried up and down from place to place, from Judge to Judge, and lastly scourged, whipped, and Crowned with a Crown of Thorns, and generally what he sustained from the beginning of his Passion, until he was brought to the Cross.

We may note, that the Church doth use this signe of the Cross in all benedictions, and here particularly in the benediction, in order to the consecration, of the Bread and Wine, after the example of Christ, who did bless the Bread and Chalice before he consecrated them in his last Supper. True it is, } he
C 3 did

did it but once, but the Priest who is but his Minister doth it often; and although we cannot say that Christ made the signe of the Cross, which then was not dignified, yet the Priests having no power but by vertue of Christs Cross and Passion, do nothing without this signe of our redemption and Salvation, that as all good comes to us from the Cross, so also this benediction.

III.

Of the first Memento.

VHen we see the Priest making his Memento, (which, if he doth not pronounce in words, we may know, when joyning his hands he remains in a silent meditation) *we may consider that as Christ in the midst of his enemies, did cast his merciful eye*

eye on *Peter*, who had denied him; and when he fainted under the great burden of the Cross, he turned and took compassion on the Daughters of Jerusalem bewailing him; and being on the Cross, prayed for his enemies, pardoned the good Thief, and had particular care of his Mother, and beloved Disciple, so the Priest, in the name of the Church, doth here call to mind, and present to God, such and such persons, for whom he is to offer this sacrifice, according as Dutie or Charitie requires, giving us example to do the same, for those who are or ought to be commended by us in this holy sacrifice, or whom out of Charity we intend to pray for, we cannot do it in a better place, for *here we may do it in union of the whole Church, here therefore Parents may pray for their Children*

and family : Children for their Parents, temporal or spiritual ; we may pray also for our Friends and benefactors , that they may be partakers of this inestimable sacrifice.

IV.

Of the Communicantes.

VHen we see the Priest returning to his Prayer, we may consider that then as formerly , he had called for the help of the Angels , so here in Communion with the Saints , he implores their assistance, that by their merits and intercession, he may worthily performe this sacred action, and we may do well to joyne with him in this prayer , by invoking the blessed Virgin , Holy Apostles and Martyrs, as he doth , or others , to whom we have devotion , that by their merits and intercession , we
may

may obtain the effects and graces
of this holy sacrifice.

V.

*Of the Extension of the Priests
Hands.*

VHen we see the Priest extending his hands over the Host and Chalice, *we may consider that here he doth compleat the Oblation*, manifesting the Authority which he received by the imposition of hands, whereby he did undertake to offer this great mystery, and withal declaring that this Oblation is offered up to him, in whose hands all things in Heaven and Earth are: intimating also that what he hath done, was but the effects of his Ministry, but now as submitting all his power to Christ. *we may also joyn in spirit with the Priest, and*

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here

here offer our soules and bodies with devotion, attending the coming of our Saviour in the following action.

VI.

Of the Consecration.

AFTER this we may consider, that what the Priest is now to do, is *done in the person of Christ*, whose words and actions he only uses, and may devoutely contemplate as if we were present at the last Supper, and did hear Christ himself speaking those very words, and see him working this miraculous conversion of Bread and Wine, into his own body and blood, whereof now also he is the principal cause, so that it is the same cause of consecration, the self same thing consecrated, and the self same God to whom it is offered, and we may receive (if worthy) the self same

same effects and grace, as if we had then received it. *O wonderful effect of love, O excessive Charity.*

VII.

Of the Elevation of the Holy Host.

VHen we see the Priest Adoring and Elevating the Holy Host, to shew it to the people, *we ought to adore* the blessed Sacrament, as containing the true body of Christ, together with his Deity, and we may *imagine ourselves as present at Mount Calvary*, where Christ was Elevated on the Cross, and there adore our Redeemer, who dyed for us on the Cross, in full satisfaction for our sins.

Let us spare no sighs nor tears of compassion with our Saviour, who out of his love did suffer death for us, but principally we ought

we ought to have compunction & contrition for our sins, which were the cause of his bitter death, and what our hard hearts will not afford, let our revengeful hand promote, by knocking our breasts, at least, let us adore him prostrate, or bowed to the ground, as well for his supream Majesty, as for his immense love and infinite propension to mankind.

The same we ought to do at the Elevation of the Chalice, which is made to declare unto us that Christ did shed his blood for us, and thereby did wash and cleanse us from our sins and iniquities. *This is the blood of the New Testament, by this blood we are justified, and by this blood all things are pacified.*

Of the Crosses which Follow.

VHen we see the Priest make signes of the Cross, we may consider that he is then *making a solemn Oblation of Christs Body and Blood*, and because all is done in silence, to keep our minds employed in the misteries of the Passion: He makes several signes of the Cross, to represent thereby the principal dolours of our Saviour on the Cross, sometimes five, to put us in mind of his five wounds: Or of his great pains in his five senses, which imports as much as what he suffered in his whole body. Sometimes but three, to shew that he continued in this anguish, for the space of three houres; in fine, as these Crosses represent unto us Christ Crucifi-
ed

ed (wherein we may have a large Campe to meditate) so also they intimate unto us, that by vertue of the Cross and death of Christ, we are made partakers of this sacrifice, and by vertue of the Eucharist, we are partakers of the fruits and benefits of Christs Passion. Where we may note, that the Crosses before the Elevation, were in order to the Benediction of the Bread and Wine; but after, they are rather in order to the benediction of our actions, or as communicating signes of Christs Passion to us, as the words which the Priest uses do clearly import.

IX.

Of the second Memento.

WHen we see the Priest with joyned hands again
to

to meditate, we may present unto our selves, that now he is praying for the faithful, who in the state of grace departed out of this life, not having made full satisfaction of their sins, wherein we may consider our Saviour now dead on the Crosse, and his soul descending unto Limbo, to deliver by the communication of his Passion, the holy Fathers there detained, from Prison; in memory whereof, the Priest here makes his prayer for those in Purgatory, and in a manner doth communicate unto them, the sacrifice of the Mass: making them thereby partakers of Christs passion, we may do well to joyne with the Priest in this pious Prayer, in charity for all so detained, and particularly, for our Parents, Children, Friends, or others commended unto our Prayers, imagining that we hear them cry out: Have
pitty

pitty upon us, have pitty upon us, at least you our friends, because the hand, or justice of our Lord hath touched us.

X.

At nobis quoque peccatoribus.

WHen we hear the Priest to say *Nobis quoque peccatoribus*, and see him striking his breast, we may as being sinners, joyn our prayers with him, that God would shew his mercy unto us, and with a feeling sorrow for our sins, knock our breasts: which may fitly represent the multitude, who having seen the things that were done, returned, knocking their breasts, and we may well do the same, in admiration, to think that Christ not only dyed once for sinners, but in an ineffable manner dayly, yea continually

ally cometh unto us sinners , to communicate unto us the vertue of the said passion.

Which in the conclusion of the Canon, the Priest doth assure us, by making five times the signe of the Crosse on the Holy Host and Chalice: intimating thereby that the Sacrament, vertue and force of Christs most sacred Passion, is actually communicated unto us, (supposing we have nothing to impede it) by the vertue of this holy sacrifice, and therefore concludes with acknowledgement thereof, giving all Glory and Honour to God, for ever and ever, Amen.

XI.

Of the second Elevation.

WHen we see the Priest Elevating, and setting down

down the sacred Host and Chalice, *we may contemplate our Saviour taken down from the Cross by Joseph of Arimathia, and laid in his Sepulchre, and with the holy women in spirit accompany him to the Monument, and devoutly prepare our hearts by purposes of newness of life, and pious aspirations, adore our Saviour. O that we could imitate those devout Marias, who persevered attending on the Cross, and never left him whilst they had the happiness to behold him, even dead; and encreasing their Religious observance and duty.*



CHAP. IV.

Of the Communion.

IN this Chapter, we may first
 Consider our Lords Prayer, 2.
 The Declaration of peace, 3.
 The Fraction of the Host, 4.
 The Agnus Dei, 5. The Pax,
 6. The prayer which the Priest
 then makes. 7. The Domine
 non sum dignus. 8. The Priests
 Communion.

I.

Of the Pater noster.

WHen we hear the Priest
 saying the *Pater noster*,
 we

we may consider, that this Prayer was made by Christ himself, and contains all things, which by Prayer we may ask of God, as having the substance of all other prayers: Wherefore with all Devotion, let us accompany the Priest in Christs prayer, saying along with him the same, either in *Latine or English*, knowing that we speak now to God as to a loving Father, whose name we desire to be sanctified by us, and in us, to whose heavenly kingdome we aspire, desiring that his fatherly will may be accomplished in us, and that he would feed us with his Celestial grace, to which effect, we implore remission of our sins, reflecting on the condition we our selves make, to wit, as we forgive them who trespass against us, I fear very few of us attend to this condition, and fewer do accomplish it, although
it

it be a condition necessarily annexed to the worthy Communion : and supposing these, we may proceed in the other Petitions, and begg that by vertue of this holy sacrifice, we may be freed from all temptations, which are innumerable : and delivered from evils both spiritual and temporal.

II.

Of the Declaration of Peace.

WHen we hear the Priest saying, *Pax Domini sit semper vobiscum*, *The peace of our Lord be alwaies with you*, which represents the peace which Christ declared unto his Disciples after his Resurrection, the Priest in his precedent prayer having begged this peace, denounceth the same to us,

us, *Let us with joy receive this peace declared*, as if we did hear Christ himself now risen, to say the same to us : and answering to the Priest, say *Et cum spiritu tuo*, and with thy spirit ; our wishes are, that the same peace of Christ, may be with thy spirit and soul ; that by this sacrifice, thou must attain true peace for us, which afterward he doth, both in the *Agnus Dei* and prayer following, as I shall touch here beneath.

III.

Of the Fraction of the Holy Host.

WHen we behold the Priest breaking the holy Host into three parts, to represent unto us the true and constant peace in Heaven, the desired peace on earth,

earth, and the peace communicated to the souls in Purgatory; we may raise in our souls a vehement desire of the eternal peace, and strive to have peace in our soules, or begg it in this holy sacrifice, and wish that the souls in Purgatory, may be partakers of everlasting peace. we may also devoutly pray, for the peace in Christ before God the Father, Peace with our Neighbours, and peace within ourselves.

IV.

Of the Agnus Dei.

WHen we hear the Priest saying, *Agnus Dei qui tollis peccata mundi miserere nobis*, O Lamb of God who takest away the sins of the world, have mercy upon us, three times, and as often knocking his breast, we may joyn with him in devoutly

(72)

voutly saying the same, as also knocking our breasts. And secretly contemplate the Lamb Christ Jesus, who was slain for our sins: In consideration whereof, we knock our breasts, to signifie we are sorry withall our hearts, that we have been the occasion of his death; and withall, since he hath been pleased to take our sins upon him, and to be Crucified as a Lamb for us, we come unto him humbly begging mercy that we may be worthy to receive his peace.

V.

Of the Pax.

WHere the *Pax* is given, (for in some places it is now omitted, although in some manner it be as ancient as the Mass it self in the Church) *we may consider that*

that according to our Saviour , we ought to be reconciled to our neighbours ; in token whereof this Pax (which carrieth with it ordinarily the image of Christ Crucified) is given , first to the Priest , and afterward to the Clergy in their orders , (if any such be present) and consequently to all the faithful, by him who receiveth it from the Priest , or from hand to hand , to shew that all are, or ought to be, in peace & charity with their Neighbours, and that they freely forgive each other.

VI.

Of the Prayers before Communion.

WHen we see the Priest inclining with joynt hands on the Altar, we may know that he makes his prayers for
 D the

the better preparation of his soul to the Holy Communion, and joyn our prayers that this his action may be to our souls profit. And if we be to communicate, we may by devout prayer, prepare our selves thereto, and then humbly joyn with the Priest in what he saies.

VII

Of Domine non sum dignus.

WHen we hear the Priest saying three times *Domine non sum dignus*, O Lord I am not worthy thou shouldst enter under my roof: and as often knocking his breast; we may with mouth and heart, say and do the same, for who can think himself worthy to receive the God of all Majesty and Glory, within his loathsome and sinful body?

body? verely, if we had all the purity and perfection of Angels, and men, yea of all the Creatures possible, yet there would be an infinite disparity between us and God: and were it not that the eternal word had assured us of this humble condescending of our Saviour, coming unto us in this visible manner, it would exceed our beleif, as far as it exceeds our understanding. O who is not astonished to see infinite in all perfection imaginable, to come unto man, who by his sin is the worst of all created things; there are two things only that can make this stupendious conjunction, Love and Humility: on Christs side, Love hath wrought the effect, and Humility hath almost brought him to nothing: wherefore it is requisite that we meet him with the same vertues: let the love of God command,

humility execute, it is certain we cannot do either with equality, but let us bring them in some proportion, according to our ability, we have all the motives imaginable for both, but no virtue or quality is more suitable to our state of life then humility, or an humble acknowledgement of our unworthiness, that de-vesting our selves of all conceit of our own worth, we may submit to the divine impression, and give the glory of Gods work in our souls wholly to him.

VIII.

Of the Communion.

WHilst the Priest is communicating or receiving the body and blood of our Lord, we may contemplate the immense goodness

ness of God in the institution of this holy Sacrament, for our spiritual food, wherein he hath imparted unto us, all the treasures of his infinite goodness; great certainly was the work of Incarnation, when he assumed humane nature unto him; but lo here a greater, for here he permits the nature so assumed and conjoynd to the Deity, to be taken or assumed by us, and least we any waies be deterred by consideration of his Majesty, he gives himself unto us in the most humble form of Bread and Wine, which is the dayly food of our corporal life that none might excuse themselves.

Those who are to communicate, may with devotion raise their souls to meet our Saviour coming unto them, and prepare themselves to receive him, presenting their pious affections to

their supream Lord, and yeilding possession of their souls, laying hold on the occasion of begging what graces are needful unto them, desiring him to regard the decaying structure of their soules, and exposing unto him the empty vessels thereof, to wit, our memory, understanding and will, that by the plenitude of his goodness; he may fill them with grace futable to each power and faculty; we may ask any thing confidently, for he comes to enrich, enlighten and beautifie our souls, the more empty they are of worldly things, the more capable they are to receive Celestial.

Here we ought not to omit acts of adoration, and humiliation interiourly, and raise affections of joy and exaltation, of fear and admiration. Let our soules break forth into exclamations,
and

and sometimes say mentally with our Blessed Lady, My spirit hath rejoyced in God my Saviour, and with holy *Elizabeth*, whence is this to me, that my Lord himself doth come to me: verely it is a shame that we should neglect so great a Guest, and not give him entertainment according to our ability.



CHAP. V.

Of the Post-Communion.

IN this there occurs to our consideration, First, what this Post-Communion is. 2. The Priests Salutation. 3. The Prayer. 4. The second Dominus Vobiscum. 5. The *Ite Missa est*. 6.

D 4 The

The following prayer. 7. The
Benediction. 8. St. Johns Gos-
pel.

I.

Of the Post Communion.

IN this part of the Masse we
are taught, what we are to do
after Communion, when there-
fore we hear the Priest saying the
verse, which for the most part is
taken out of the Psalmes; and
may fitly represent the joy which
the Disciples had, to see and
hear our Saviour after his Refur-
rection; *It may serve as a Canticle
of joy and thanksgiving for so great
a benefit*, we may also add men-
tally some expressions of joy and
gratitude.

II. *Of*

II.

Of the Priests Salutation.

VHen the Priest turneth about to the people, saying, *Dominus Vobiscum*, we may imagine our selves, hearing our Sweet Saviour saluting his Disciples; with a *Pax vobis*, Peace be to you, and that the Priest putteth us in mind that our Lord is with us, since we have received him, or the Priest for us; we can have no fitter time to make our Petitions or Prayers, wherefore now let us joyn with him, since he so charitably invites us by his *Oremus*, Let us pray, I am now according to my function, going to pray for you, joyn then your desire to mine.

III.

Of the Prayer.

WHilst the Priest makes his prayers, which are for the most part of thanksgiving, or petitioning for the necessities of the Church, or for the particular necessities of the faithful, *we may do well to give thanks for Gods mercies unto us in this holy sacrifice*, and joyn-
 ing our intentions with the Priest, mentally pray for the foresaid ends, or if we will for our own necessities, according to the intentions we did make at the Collect, in the beginning of the Mass, and now with more assured confidence, since our Lord is actually present with us.

IV.

Of the second Dominus vobiscum.

VHen we hear the Priest saluting us with a reiterated *Dominus vobiscum*, we may reflect on the double *Pax vobis*, which our Saviour gave to his Disciples; for he was not contented to salute them in the beginning, with peace be to you, but reassumes it again saying, *Peace be to you*, we may with devotion, receive it as from the mouth of Christ, as spoken to our selves, but principally we may reflect on our Saviours promise of being with us to the end of the world: whereof in this holy sacrifice he hath given us full assurance.

V.

Of the Ite Missa est.

VHen the Priest sayes *Ite Missa est*, whereby he gives notice to the people, that the sacrifice of the Masse is accomplished, we ought with great devotion, answer, *Deo gratias*, thanks be to God, as also we do when he sayes *Benedicamus Domino*, let us blefs our Lord, and withal, we may contemplate Christ in his ascension, wherein visibly he departed from us, and in the last day is so to come again, when we shall hear that shrill, *Ite*, go either to eternal joy, or to everlasting torment.

When also the Priest saith, *Requiescant in pace*, let the souls of the dead rest in peace, let us compassionately answer, Amen.

VI.

VI.

Of the Prayer following.

WHen we see the Priest inclining and laying his hands on the Altar, with a short Prayer, importing his desire, that this his sacrifice may be pleasing and acceptable to God: and by his mercy proficuous to him, and us, *let us devoutly inclining, joyn* our prayers to his, to the same end; and withal, we may make our humble Petition, that the same sacrifice may be available for what we particularly intended to hear Masse.

VII.

Of the Benediction.

VHen the Priest giveth his last Benediction, saying, Our Omnipotent God, Father, and Son, and Holy Ghost bleſſe you, we may receive it with all humility, inclining our bodies and joyning our hands before our breasts, as if it were given by Christ himself; for as the Scriptures say, when he was to ascend, he lifted up his hands and blessed them, wherein he ended the whole course of his life on earth, and in like manner, the Priest ends this Office of the Mass.

Of St. John's Gospel.

ALthough the Gospel of Saint *John* be not esteemed as part of the Masse, yet such is the pious custome of the Church, that it is read at the end thereof, for this beginning of St. *Johns* Gospel is one of the most sublime parts of all the Gospel, containing in it the highest mysteries of our faith, and the principal effects of Christs Incarnation; and because as it is piously beleived, it hath great vertue against our spiritual enemies, and is preservative against temptations, and other spiritual and corporal infirmities; we may do well to learn it either in Latine or English, and with Devotion, say it along with the Priest.

Who

Who when he comes to these
sacred words, *Et verbum caro*
factum est, The word was made
flesh, humbly kneeleth down,
which we ought to do, and at
the end, from heart and mouth,
say, *Deo gratias*.



THE
LITANIES
Of the Blessed Sacrament.

Lord have mercy.

LChrist have mercy.

Lord have mercy.

Christ hear us.

O Christ hear us.

O God the Father of Heaven,
have mercy on us.

O God the Sonne , Redeemer of
the world have mercy on us.

O God the Holy Ghost , have
mercy on us.

Lively Bread that didst descend
from heaven. have.

God hidden & my Saviour have.

Bread of the Elect have.

Wine budding forth Virgins
have.

Fruitful Bread , and the delight
of Kings. have.

Holy sacrifice, have.

Pure Oblation, have.

Lamb without spot , have.

Table of proposition, have.

Most pure Table, have.

Food of Angels, have.

Hidden Manna, have.

Memorial of the wonderful
workes of God, have.

Supersubstantial Bread, have.

Word made flesh , and dwelling
in us, have.

Holy host, have.

Cha-

Chalice of benediction, have.

Mystery of faith, have.

Most high and venerable Sacra-
ment, have,

Sacrifice of all other most holy,
have.

Truly propitiatorie for the quick
and dead. have.

Heavenly preservative, whereby
we are preserved from sin,
have.

Miracle above all other astoni-
shing, have.

Most sacred commemoration of
our Lords death, have.

Gift surpassing all fulness, have.

Chief memorial of divine love,
have.

Aboundance of divine bounty,
have.

Holy, and most majesticall my-
stery, have.

Medicine of immortallity, have.

Dreadful and life-giving Sacra-
ment, have.

Bread

Bread of the Almighty Word,
made flesh, have.

Unbloody sacrifice, have.

Most sweet banquet whereat the
ministring Angels attend, have.

Sacrament of piety, have.

Bond of charity, have.

Offerer and Oblation, have.

Spiritual sweetness tasted in his
proper fountain, have.

Refectiō of holy souls, have.

Voyage-food of those which die
in our Lord, have.

Pledge of future glory, have.

Be merciful, Spare us, O Lord.

Be merciful, Heare us, O Lord.

From the unworthy receiving of
thy body and blood, Deliver
us, O Lord.

From the concupiscence of the
flesh, Deliver.

From concupiscence of the eyes,
Deliver.

From pride of life, Deliver.

From all occasion of sin, Deliver.

By

By that desire wherewith thou
desiredst to eate this Passe-o-
ver with thy Disciples, Deliver.

By thy great humility, wherewith
thou didst wash the feet of thy
Disciples, Deliver.

By thy burning charity, where-
with thou didst ordain this di-
vine Sacrament, Deliver.

By the precious blood which thou
hast left unto us upon the Al-
tar, Deliver.

By the five wounds of this thy
most holy body, which thou
receivedst for us, Deliver.

We sinners do beseech thee to
hear us.

That thou wouldst increase and
keep in us, true faith, reve-
rence, and devotion of this
holy Sacrament, we beseech
thee to hear us.

That thou wouldst vouchsafe to
bring us to the frequent use
of this holy Eucharist, by true
con-

confession of our sins, we.

That thou wouldst vouchsafe to
deliver us from all Heresie,
Infidelity, and blindness of
heart, we.

That thou wouldst vouchsafe to
impart unto us, the precious
and heavenly fruits of thy ho-
ly Sacrament. we.

That in the hour of our death,
thou wouldst strengthen and
defend us with this heavenly
Viaticum, we.

Sonne of God, we beseech thee to
hear us.

Lamb of God that takest away
the sins of the world, Spare us,
O Lord.

Lamb of God that takest away
the sins of the world, Hear
us, O Lord.

Lamb of God that takest away
the sins of the world, Have
mercy on us.

Lord have mercy.

Christ

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Christ have mercy.

Lord have mercy.

The Prayer.

O God who under this wonderful Sacrament, hast left unto us the memory of thy passion: grant us so to worship the sacred mysteries of thy body and blood, that we may continually feel in us the fruit of thy redemption: who livest and raigest with God the Father, in unity of the holy Ghost, one God for ever and ever, Amen.

F I N I S.

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